

1850 (136) (1) John Maysey

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A REPLY to  
**BENJAMIN BIRD'S**  
**Ignorance, Folly, &c.**

By him dedicated to his Ingenious and very Loving  
Friend, Mr. William Clap of Abbots Wootton:

**S**olomon gives an account of one that is wiser in his own Conceit than 7 Men, that can render a Reason; and tells us, there is more Hopes of a Fool than of him: And also aptly saith, *A whip for a horse, a bridle for an ass, and a rod for the fool's back.* But when by many fit Comparlsons he hath set him forth, and shewn how unfit he is to send a Message by, declares, the great God that formed all things will both reward the Fool and Transgressors. And therefore I doubt not but he will reward him whose Folly and Conceit, Pride and Enmity hath brought him to that Pitch, to account others ignorant and nonsensical, and himself a great Discoverer; which indeed I must grant he is of his own Folly, &c. And because I am not willing any should take this upon my Authority only, I shall offer the following Considerations, and leave it to the truly wise and judicious to determine.

I. Considering what Solomon saith; *It is an honour for a man to cease from strife, but every fool will be meddling.*

And again, *He that meddleth with strife, belonging not to him, is like one that taketh a dog by the ears, and as a mad-man, who casteth fire-brands, arrows and death,* Prov. 26. 18.

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II, Now

II. Now this Man's Coat considered, and whose Cause he espouseth, I leave to the Judicious to determine, how aptly these Scriptures are applyed to him, and how it becomes him to be Advocate for the Presbyterians.

But if his Conceit (which is generally a Companion of Folly) was so great that the Quakers Book could not be effectually answered till he had term'd 2 of them Non-sensical ; I must confess his Conceit have exceeded his Proofs. Thus much to his Folly.

And now as to his Pride ; let him consider what Solomon saith, *He that is of a proud heart stirreth up strife ; and, if the scorner was cast out, strife would cease.* And as little Sense as he esteems the Quakers to have, they can by his Pamphlet discern that his Pride and Contempt against the Light within, shews his Enmity, and bespeaks him an Evil-Doer ; for, as Christ said, it's such as hate the Light : And he writes in defence of him that said, " The Light within is the great *Diana*, by whom the Jacks of all Trades have their Wealth. Hence it is that these Craftsmen speak so honourably of the Idol ; great is the Quakers Light within.

Thus like *Herod* and *Pilate*, the Presbyterian Libeller and this Episcopalian Priest (tho' I esteem not all of his Mind) can combine together to vent their Scorn and Enmity against that he calls the Quakers Light within, which they always affirmed to be no other but the Light of Jesus Christ, who is the true light, which lighteth every man that cometh into the world, and was before they were, and will be, when all they that hate him shall be confounded ; *he shall appear to our joy, and they that hate him shall be ashamed, Isa. 66.*

Now, having premised this, I shall proceed to his Pamphlet, more for the sake of the tender and well inclined People in *Exon* and elsewhere that may meet therewith, than for this Officious Scribler's sake. And that People's Understandings may be opened to see how such Teachers, that hate the Light, and that are found in the Spirit and Practice of the false Prophets, can never profit

fit them at all ; altho by using the good Men's Words, that loved and walked in the Light, they get gain the thing that too many of them more seek than Godliness. And I hope those that peruse this, will, like the noble *Bereans*, search the Scriptures, and see whether these things are so or not.

I. Page 2. he saith, *Sir, I have, according to your Desire, perused a Paper, printed by John Feild and J. Batt, called, A Reply to an Atheistical Libeller. The Author whom they so call, they charge with concealing his Name ; and then asks this Question : How then do they know him to be an Atheistical Libeller ?*

*Answer.* By his writing atheistically, as may be seen in the 10th page of his, and the 2d and 8th of my *Scorner rebuked*. But this Volenteer of the Church of England, that comes to engage in the Presbyterian's Quarrel, is so eager to fall on, and scornful as to term us Nonsensical, although he had not the Book by him. But he, at the Close of that Paragraph hath quoted a Scripture that may well suit him ; which I return : *Though judgments are prepared for scorners, yet stripes are for the back of fools ;* for would ever any but such an one have taken the Pains, and exposed himself as he hath, to answer a pitiful Pamphlet, writ, as he saith, by two of the Nonsensical Brotherhood ? But what kin he is to that Brotherhood, his Works bespeak him, and I may herein after shew. For,

In his 2d page, *He tells his Ingenious and worthy Friend Mr. William Clapp of Abbots Wootton, because my Friend J. Batt wrote a few Lines by way of Posts, That these Gentlemen hunt by Couples, as if they had learn'd of their Friends, on the other side the Water.*

*Answer.* I hope his ingenious Friend and others will have so much Ingenuity as to see the Silliness as well as Malice of this Insinuation, for I doubt not but to give as many and substantial Proofs, if need required, of being remote in Spirit, Doctrine and Practice from those on the other side *i. e. Rome*, as himself ; and let his wor-

thy Friend examine his Call to the Ministry he pretends unto, and see if he flies not to the other Side of the Water for Proof.

He also saith, Page 1. *They charge Men with want of Allegiance to Christ, that hold it impossible, while they are here, perfectly to keep his Commands, or to live without transgressing God's Laws.*

*Answer.* From hence I shall take occasion to repeat what he writ (that this Parson writes in defence of) viz. the nameless Libeller I answered. In his Preface he writ scurrilously and scornfully, and brought in a Quotation out of Dr. Moor's Mytery of Godliness, as he said, which he grossly perverted, and thereby abused both the Doctor and us, in adding the Word *Quakerism*, which is not there, instead of *Familism*, as may be seen by those that will search the Doctor's Book, p. 533. The Doctor doth not say *Quakerism*, but *Familism*, is a meer *Flam of the Devil*, a *smooth Tale* to seduce the simple from their *Allegiance to Christ*. From whence I observed how they insinuated, That Allegiance was due to Christ, and he consequently must be a King or Ruler: Yet, said I, how many are alledging, that its impossible, while we are here to keep Christ's Commands. This was to shew their Inconsistency with their own Pretensions and Doctrine, first that *Allegiance, i. e.* (Truth and Faithfulness) ought to be the Practice, as 'tis the Duty of Christ's Disciples and God's Children, and yet that its impossible for them to discharge that Duty or be found in that Practice.

2. Man of himself, or by his own Strength and Ability is not able to do any thing that is good or well-pleasing to God, which every true Christian must acknowledge, because Christ hath said to his Disciples, *without me ye can do nothing*: Yet those that through Faith and Obedience become Christ's Disciples and God's Children, are through that Grace and Truth that came by Jesus Christ, and hath appeared to all Men, taught and enabled to fear God, and keep his Commandments, which is the whole Duty



Duty of Man, and is that *Allegiance* which I esteem we all owe unto Jesus Christ, the great King of Heaven and Earth, and the mighty Ruler of Princes.

And I desire B. Bird, his Friend, and all to whom this may come, seriously to consider the evil Consequence of such Doctrine, viz. That 'tis *impossible*, while Men are here, to keep God's Commands. From whence I observe,

I. It's contrary to Christ's Saying, *Matth. 19. 26. and Mark 9. 23. If thou canst believe, all things are possible to him that believeth.*

II. It renders the End of Christ's giving himself, not sufficient or possible to effect it, viz. *That he might redeem us from ALL iniquity, see Tit. 2. 14.*

III. It contradicts Paul's Exhortation to Titus, v. 15. *These things speak, and exhort and rebuke with all authority. What Things? One of which was, That Christ gave himself for us, that he might redeem us from ALL iniquity.*

IV. And its directly contrary to what the Spirit of God hath declared, *John 1. 7. viz. If we walk in the Light, as he is in the Light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from ALL sin.*

V. And it contradicts what B. B. quotes, and the Apostle declares, *1 John 1. 9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from ALL unrighteousness.*

VI. It renders People unfit to enter God's Kingdom, or going where Christ is, as appears by Christ's own Words and the holy Scripture-Testimony, *John 8. 21. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall dye in your Sins; and whither I go ye cannot come. See also v. 24. And in 1 Cor. 6. 9, 10. it appears that the unrighteous cannot inherit the Kingdom of God, and if its not possible to be righteous while we are here, its not possible to enter God's Kingdom, for its said, 1 John 3. 7, 8. Little children, let no*

man deceive you, he that doth righteousness is righteous, even as he is righteous ; he that committeth sin is of the Devil, &c. And 1 John 5. 17. all unrighteousness is sin, and so is the Breach of God's Law and holy Commandments.

VII. And lastly, this Doctrine of its being impossible to keep God's Commands, or for Christians to live here without transgressing God's Laws, renders the Devil more powerful to lead and keep People in sin, than Christ Jesus (to whom all Power both in Heaven and Earth is given) is to lead and preserve People out of sin, and bespeaks all those unreasonable Men, that will oblige Persons to promise and vow in the Children's Name, when baptized (as they call it) those things which they do not believe its possible should be performed, viz. That the Child will renounce the Devil and ALL his Works, and constantly believe God's holy Word, and obediently keep his Commandments. See the Common Prayer, concerning the Ministration of Baptism, when the Priest saith to the Sureties, unscripturally called God-fathers,

*I demand therefore, Dost thou in the Name of this Child renounce the Devil and all his Works, the vain Pumps and Glory of the World, with all covetous Desires of the same, and the Carnal Desires of the Flesh, so that thou wilt not follow nor be led by them ?*

Answer. *I renounce them all.*

See also the 3d and 4th Answer, in the Catechism in the Common-Prayer-Book. I desire B. Bird and his Ingenious Friend may seriously consider these things, and these Covenants and Promises; and whether its reasonable and just that B. Bird should take Mony of People, and oblige them to PROMISE AND VOW on this wise that which he declares it's UNPOSSIBLE to perform ; and yet in the Common Prayer and Collect, on Innocent's Day, prays ; O Almighty God, mortifie and kill ALL Vices in us, and so strengthen us by thy Grace, that by the Innocency of our Lives and Constancy of our Faith, even unto DEATH, we may glorifie thy Holy Name, through Jesus Christ our Lord. And

And in the Collect of the Circumcision of Christ its said, *Almighty God grant us the true Circumcision of the Spirit, that ALL our Hearts, and ALL OUR MEMBERS being mortified from ALL worldly and carnal Lusts, we may in ALL THINGS obey thy Blessed Will, through the same thy Son Jesus Christ our Lord.*

Surely if *Benj. Bird* doth not believe it possible, while People live here, to keep God's Commands, or live without transgressing God's Law, he doth not pray in Faith; or believe its possible to have *ALL Vices* killed in him, and *ALL Carnal and Worldly LUSTS* mortified; or that in *ALL THINGS* its *POSSIBLE* for him to obey God's blessed Will, through Jesus Christ. If he doth let him blush and be ashamed of venting and publishing such Doctrine in Print; for what greater Perfection ever did any Quaker teach or pretend unto in this Life than what's implied in what's afore-quoted?

And what a Man of Sense this *Benj. Bird* is, that terms *Jasper Batt* and me nonsensical, and how concurring or contradictory he writes, and what excellent sense, for a conclusion of this Head, take his own Words, p. 2.

*Gods Commands are not grievous to good Men, THEY KEEP THEM WITH ALL THEIR HEARTS; tho' by Reason of human Infirmities THEY FAIL IN THE KEEPING OF THEM.*

Mark, they keep them with all their Hearts, tho' they fail in the keeping of them: Is not this egregious Nonsense? And he farther saith in the said Page, *And we may keep our Allegiance to Christ, altho' we cannot live without transgressing God's Law.*

*Answer.* I deny that we can keep in Truth and Faithfulness to Christ, which I account Allegiance, and yet live at the same time in transgressing against God's Law: And how agreeable this is to what the Minister is to read in the *Communion*, after he hath pronounced the Unmerciful, Fornicators and Adulterers, Covetous Per-

sons, Idolaters, Slanderers, Drunkards and Extortioners cursed, and the People have said *Amen*: I desire him and the Reader to examine and consider, and also how agreeable it is to what is said in *misere mei Deus?* viz. *Wash me thoroughly from my wickedness, and cleanse me from my sin. Thou shalt purge me with hyssop, and I shall be clean, thou shalt wash me and I shall be whiter than snow.*

In Page 3. he saith, *Secondly, John Feild calls the Author of the Sauciness of a Seducer rebuked, a Scribbling Libeller; and charges him with Blasphemy against the Light within, which he saith, is no other than the Light of Christ Jesus;* But this had need be well proved.

*Answer.* I hope those that read my Answer will find, in p. 5, 6, 7, 8. I have proved by Scripture-Testimony, That the Life in the Word; by which all things were made, is the true Light that lighteth every Man that cometh into the World; or as it may be read, the true Light, that enligneth every Man that cometh into the World: And it was this Light within, or the *Light of Christ within*, that *Jos. Nott*, whom he quotes, exhorted his Reader to mind or believe in: And I hope he is excusable for this, it being according to Christ's Doctrine, and to what is said in the Common-Prayer, for this Priest himself, at the Celebration of the Communion is directed to say to the Communicants, *That we dwell in Christ, and Christ in us, we are one with Christ and Christ is one with us.* And if Christ be in us, then the Light is in us, for he is the Light of the World: And this I shewed in my former. But if *B. Bird* had not my Book by him when he wrote it, and did it on Memory, he might forget. And in p. 2. he confesses, *I have not the Book by me at present, but to the best of my remembrance, &c.*

But *Benj. Bird* saith, this had need be well proved; and adds, *'Tis not enough for Men to say 'tis the Light of Christ.* But let me ask this learned Doctor, If he hath obtained that Title, what need I have to prove it, when he



he hath not taken the Confidence here to deny it, but quotes *Luke 16.15. If the Light that is in thee be darkness, how great is that darkness:* And then saith, *This may be your Case.*

*Answer.* And it may nor, for that which may be may not be; and I may return, *Prov. 18. 7. and say, If a fools lips enter into contention, and his mouth calleth for Stroaks,* This may be thy Case.

3. p. 3. *B. Bird* saith, I charge the Dissenters with coming to Church to save their 20 l per Month.

*Answer.* The occasion I mentioned this was, because the Libeller said thus, That since they, *i. e.* Quakers, felt the warmth of Toleration, they swarmed among us; which favoured so much of Enmity and a Persecuting Spirit.

That I told him we also had felt the Lashes and Severity of his Brethren, the Heat of their Anger, for it was fierce, the Warmth of their Wrath, for it was cruel, who did both Whip, Brand, cut off Ears and Hanged in *New England*, when Power was in their Hands-----And how their Meeting-houses were empty and shut up, their Preachers absconded, their Flocks scattered in time of Persecution: And then *Paul's Basket* was remembred; then their Christian Policy was us'd; then to Church for fear of 20 l per Month; or lest they should be excommunicated and suffer Imprisonment.

But this officious Advocate seems offended at this, and saith, p. 3. *The most learned of the Dissenters hold it lawful to joyn with us in our publick Worship, tho' they count it their Duty to improve their Talents, and not hide them in a Napkin, now they have the Countenance of Authority to preach the Gospel in licensed Houses.*

*Answer.* Observe first the account this Man gives of the Presbyterian Preachers, and how he renders them like that unfaithful Servant the Lord judged. See *Matt. 25.25.* and *Luke 19. 24.* for hiding his Talent, for he grants that when they had not the Countenance of Authority they hid their Talents in a Napkin; but  
now,

now they have it, preach the Gospel in licensed Houses.

Secondly, Observe, he grants they Preach the Gospel, and then what are those and their Portion, that at any time Persecute such for that Cause? surely the Men of this Man's Coat will not thank him for this, for if the Church of *England* have imprisoned Persons for Preaching of the Gospel, what doth this less than render them Persecutors? So his Officioufness in this Case with these Notes, I shall leave to the Determination of the unprejudiced.

Concerning what this Author saith of the Light within, which we believe in and profess, *viz.* Jesus Christ the true light, and only begotten Son of the Eternal God, I shall next take notice of.

Page 4. he saith, *This Light the Eunuch had not, and therefore Philip did not send him to it.* 2. *And when Christ was risen from the Dead, and travelled with the two Disciples towards Emmaus, he did not send them to the Light in their own Hearts and Consciences, to know him by.* 3. Page 5. *The Jews were directed by the Light within to kill the Disciples of our Lord, and thought they did God good Service in doing it.* 4. *Men may follow such a Light within into the Land of Darknes.* 5. *there are many things needful for Men to know, which we cannot attain unto by the Light within.* 6. *That Light which is in him (i. e. John Feild) was not before the Scriptures, for if it be worthy the Name of Light it came from the Scriptures.*

*Answer.* I deny all this, and if B. Bird intends all these Exceptions against that Divine Light which the People called Quakers profess to believe in, and which their Teachers are sent of God, to turn People's Minds unto, and which they exhort People to mind and believe in, he is as blasphemous as the Libeller he writes in Defence of; whom I in my former blamed for scoffing at the Light of Jesus Christ. See page 4. And seeing in page 4. of B. Bird's, he saith, *I should have so much Charity as to think, that the Author doth not think it to be the Light of Christ.* I farther say, if that Author did not, nor this

this Author doth not intend the Light of Jesus Christ, which lighteth every Man that cometh into the World, and which God sent *Paul* to turn People to ; See *Acts* 26. 18. And which Christ preach'd, *John* 12. 46, and which he exhorted to believe in, see *John* 12. 36. For it is he that we Preach Believe in, and expect Salvation by, and by no other Name nor Light ; and if this Author means not this Light, 'he means not the Light we believe in and profess ; but if he means and intends this Light ; *i. e.* Jesus Christ, I absolutely deny every one of them, as aforesaid, and hereby charge him to be a Blasphemer, and return on him what he saith to me about this Light, in p. 3. 'Tis not enough for Men to say, 'tis not the Light of Christ, that we have within, or that shines in ours and all Men's Hearts, and manifest to all reprov-able things, and shews what is Good and what is Evil, that doth that for every Man, that the Scriptures of themselves nor no Man can do for another. I say its not enough to say this is not the Light of Christ, or Christ the true Light, *that lighteth every Man that cometh into the World* ; but by plain Proof to make it appear if they can, which I know they are no more able to do than to hinder the Sun from shining nor the Wind from Blowing. And therefore the Teachers amongst the People called Quakers, exhort People to mind, love and receive, to believe and walk in this divine Light, that will do that for them which no other can, it will shew them their Thoughts, discover their Conditions, let them see they are Sinners, and that they cannot save themselves. And as they believe in this Light, are truly sorry for their Sins, and unfeignedly repent of them, and come to walk in this Light, they will have the Benefit of the Death and Sufferings of the Lord Jesus Christ, that dyed for our Sins, and rose again for our Justification, and experience his Blood to cleanse them from *ALL* Unrighteousness, and may come to find Peace be fitted for God's Kingdom, and know Salvation to their immortal and never-dying Souls: But those that rebel

rebel against it do evil and hate it, and will not receive nor believe in it, nor bring their Deeds to it, if they were as wise as *Achitophel*, as learned as *Gamaliel*, and could live to the Age of *Methusalem*, they can never know true Peace, nor enter into God's Kingdom. But will be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power, *2 Theff. 1. 9.* and will be turned into outer Darkness; where the Weeping and Gnashing of Teeth is, *Mat. 8. 12.*

Therefore let all have a care they do not hate it, nor rebel against it, nor continue in any thing that this Light manifests to them to be contrary to the Will of God, but believe in it, that they may receive Power to do that which it shews them they ought to do, and become the Sons of God: And if *B. Bird* will but diligently and reverently read the Gospel in the Common-Prayer, which is to be read on *Christmas-day*, he may find this Doctrine thoroughly proved; and this Exhortation in the Commination, *viz. Let us, while we have the Light, believe in the Light, and walk as the Children of the Light, that we be not cast into utter Darkness, where is Weeping and Gnashing of Teeth.*

The next thing I observe is his quarrelling about the Scriptures; concerning which he saith, page 5. which was p. 9. of my former, *viz. That Christ's Light is to be preferred, because it was before the Scriptures.*

*Answer.* Yes so it is and so doth *B. Bird* confess, for he saith, *they were given us by Christ*, then Christ was before them, and is worthy to be preferred above the Scriptures, which *B. B.* saith were given us by Christ, See p. 6. and will he prefer the Gift before the giver?

And in p. 6. he saith, I charge those that take the Scriptures for their *only* Rule of Faith and Obedience, as if they did set them above the Spirit, and above Christ. But he quotes no page of my Book: However *B. Bird* saith, This is a false Charge, for they are given us by Christ.

*Answer.*



*Answer.* Then Christ was before the Scriptures, as afore-said, and *B. Bird* grants it : Where then is the Falseness of the Charge ? And why is he Angry if he prefers the Spirit of God for the first great or supreme Rule of his Children ? I'll grant him that the Holy Scriptures, that were wrote by Holy Men, as they were moved by the Holy Spirit, are the secondary and subordinate Rule. What false Doctrine is there in this ?

And in p. 6. *B. B.* saith, *Christ sends us to the Holy Scripture to search for him, and not to the Light that is within ; and therefore we have reason to hearken to him, and not to those that would draw us from him to something better in our own Hearts and Consciences, which we should keep close to.*

*Answer.* The first part, relating to what Christ said, *John* 5. 39, 40. I grant that Christ's Words, *Search or ye search, &c.* do not carry any Reproof in them for their Searching the Scriptures, but for their not coming to him the true Light, and thinking to have Eternal Life in the Scriptures : For, said he, *They are they that testifie of me,* and then blamed them that they would not come to him, that they might have life, so that he did principally desire they might come to him the true Light, that shines in their Hearts and Consciences, and which is something *better* than the Scriptures, that testifie of him, altho' *B. Bird* is not willing to hearken to them that would draw him to something *better* than the Scriptures. O strange ! is this the Man that saith we should keep to *John* 5. 39, 40. and yet will not come to Christ, which is something *better* than the Scriptures ; for altho' they he spoke to, thought to have Eternal Life, they were mistaken : And if *B. B.* thinks so, he is mistaken ; for he cannot have Eternal Life, till he comes to Christ the true Light, and believes and walks therein, which is the same thing, *better* than the Scriptures, which *B. B.* saith, he hath more Reason to hearken to. And I heartily wish *B. B.* did so and that all People did practise and believe according to Holy Scriptures.

And in p. 7 he saith, *He, i. e. John Feild, finds Fault with many, saying, we cannot tell whether we have the Spirit of God in us, but by the Scripture ; but can he or any one else tell how we shall know the Spirit of Truth to be in us but by the Scriptures of Truth.*

*Answer.* Yes, by its own Evidence and Work in our Hearts, because that is not wanting to do that in us, which Christ, who is the Truth promised it should, see *John* 16. 7—13. He did not say the Scriptures should convince of Sin, &c. but the Spirit of Truth, which those that wrote Scriptures were moved by, and by this Spirit,

Spirit, and the Light thereof, those that never see or hear the Scriptures may know Good and Evil (see *Rom.*) yea God and the Things of God, as well as those did that were before the Scriptures were, as *Adam, Enoch, Abraham and Moses*, who my Antagonists grant to have had immediate Converse with God. And sure that must be by the Spirit, and as God and his Spirit changeth not, so he can and doth by his Spirit let us know we are of God, as Primitive Christians did, and that the whole World lies in Wickedness.

In p. 6. he saith, I asked what damnable Errors the Quakers hold? And *B. B.* saith, *Let him read John Faldo's Book, called, Quakerism no Christianity, and Thomas Danson's The Quaker's Folly. and his Synopsis of Quakerism.*

*Answer.* Observe how he recommends me to our Adversaries Books for Proof, would he have me refer him to those Books that Papists or Presbyterians have writ against the Church of *England*, for proof that their Doctrines are Erroneous and Damnable? This shews his Folly as well as Enmity, and that he is not wise but otherwise, in that he would have Judgment against us, by false Accusations; much like the High Priests and wicked Jews, that when they heard the False Witnesses accuse our Lord and Master Jesus Christ, cryed out, *He is guilty of Death.* But I hope the Wise and Judicious will hear and read our Answers, and consider our Defence before they conclude us guilty, altho this Priest *Bird* and some others agree to condemn us, and such that are willing to be so just to us I refer to our Answers, viz. *Quakerism a new Nick-Name for old Christianity*, by *W. Penn*: And *Rusticus ad Academicos*, by *Sam. Fisher*.

There is one thing more this Buse Advocate is offended with me for, which I shall now take notice of, and answer, and then conclude. In page 7 he saith, *John Feild* calls upon all to cease from Men and their Teachers, that are in their Carnal State and Earthly Wisdom, and Dark Conceiving, and to turn their Minds inward to the Saving Light of the Lord Jesus Christ.— And then saith, *What is this but a Cheat put upon Men, to call them to turn to a Light within them that is not there?*

*Answer.* I deny this; for if there be no Light there's no Sight, and if no Sight no Knowledge; if no Knowledge People will Perish and Dye. But as I live, saith the Lord God, *I have no pleasure in the death of the wicked, but that the wicked turn from his way and live*, see *Ezek. 33. 11.* And that he might not perish, he hath shewed thee, O Man, what is good; and what

what doth the Lord require of thee, but to do justly, and to love mercy, and walk humbly with thy God; by which it appears, there is Light in Men, and that gives Light and Knowledge; for as the Apostle saith, Eph. 5. 13. *All things that are re- proved, are made manifest by the Light; for whatsoever doth make manifest is Light.* And this Light is that true Light that lighteth every Man that cometh into the World, which shews Man his DUTY, and manifests all things approved, discovers the thoughts of the Heart, and shews the secret Intents, Corruptions and Lusts that lodge in the evil Heart, out of which proceeds, as Christ saith, Mat. 15. 19. *Evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.* The two latter of which have proceeded out of B. Bird's evil heart, by saying, It's a Cheat to call People to turn their Minds inward to the saving Light of the Lord Jesus Christ.

And it was this I Exhorted all to turn their Minds inward unto, knowing that this Light is saving, and believing what John saith in the Revel. 21. 24. *That the Nations of them which are saved, shall walk in the Light of it.* Therefore, in great Love and good Will to all I did, and do exhort, as Christ our Lord did, John 12. 36. *To believe in it, that they may become the Children of it, and by believing in it, may receive the knowledge of the glory of God in the face of Jesus Christ; For God who commanded the light to shine out of darkness, hath shined in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ,* 2 Cor. 4. 6. that we may come to have this Treasure in our earthen Vessels, which by hearing and following Men in their carnal State and earthly Wisdom, and dark conceivings, none can ever attain unto.

Oh, therefore, I cannot but in great Love and tender good Will to the Souls of all, call unto them to cease from Men and their Teachings that are in that carnal State and dark Con- ceivings, notwithstanding pag. 8 B. Bird saith, Christ hath commissioned and promised to stand by the Teachings of Men, to the end of the World; yet I affirm its not Men in their carnal State, earthly Wisdom and dark Conceivings, altho' B. Bird, that pretends to be a Minister of the Gospel, doth so affirm, p. 8. viz. *These Teachings of Men, which you cry down, are in order to work Faith in them that believe, and for want of these Teachings of Men (i. e. in their carnal State and dark Conceiv- ings) millions of Souls perish everlastingly; For where there is no Vision the people perish. And now seeing the Teachings of Men are in order to the Salvation of their Hearers: Are not you employed by the Devil, to take Men off from those Teachings that are so de- structive to his Kingdom.*

Answer.

*Ans.* I deny, as before, the Teachings of Men in their carnal State are in order to work Faith, altho' he affirms it is, and that in them that believe; mind the inconsistency, to work Faith in them that have Faith; oh! what a Minister is this. And I charge it on him for Untruth, *i.e.* that millions of Souls perish everlastingly for want of these Teachings, or that such Teachings of Men are in order to Salvation of their Hearers, and deny that we are imployed by the Devil, to take Men off from those Teachings that are destructive to his Kingdom. This is another Fallhood.

For our Christian Endeavours, by the Grace of God are, to bring People to know the Teachings of God and Jesus Christ by his Grace and Spirit in their own Hearts, and from under the Teachings of such Men, that are not sent of God, and to his Teachings, which will be destructive to the Devil's Kingdom, and be in order to establish them in Righteousness, in which God's Kingdom stands, and will tend to bring People off from any longer dealing with the Merchants of Babylon, or buying their Merchandize any more, or following those that run, and God never sent them; for they cannot profit the People at all, that are in the spirit and practice of those that God by his Prophet cryed against, *That teach for hire, and divine for money*: See *Mic.* 3. 11. And *Jeremiah* saith, *ch.* 5. 30, 31. *A wonderful and horrible thing is committed in the Land, the Prophets prophesie falsely, and the Priests bear rule by their means, and my People love to have it so, and what will you do in the end thereof?* Oh, therefore, it was and is from such Men and their Teachings, that I did and do call all to cease from, and invite them to come to Jesus Christ, and that grace and truth that is come by him, and appears to all, and is revealed in the hearts and inward parts; its this I would have them learn of, that they may be taught as the primitive Christians were, to deny all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world, that so they may escape the Wrath of God that is revealed from Heaven against all unrighteousness of Men, may know peace and find favour with God, and through the belief of the Truth may come to experience the Sanctification of the Spirit, and so be fitted for an entrance into God's Kingdom, and while here, may be fed with that Bread that comes down from Heaven, and not spend their Money for that which is not Bread, nor their Labour for that which satisfieth not, but hearken and hear the Call of God's Grace and Voice of Christ in their Hearts, that their Souls may come to live, and that for evermore, is the sincere desire of him that desires the good, and the eternal well being of all,

London, 22d 6th Month, 1695.

JOHN FIELD.